November 25
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I. COR. 13: 13).

No. 48, Vol. LXXXII. Thursday, November 25, 1920. Price One Penny.

THE GENERAL CONFERENCE.

ELDER JAMES E. TALMAGE said he is thankful to find himself in harmony with all that has been said by previous speakers. Principles have been presented at different angles, and yet all have harmonized. Elder Talmage said he has no fear that the Latter-day Saints will go astray as a body; but at this time instructions along the line of charity and love are particularly needed. Men view things in different lights and are prone to have no charity for those whose views are not the same as theirs. The same fact will not make the same picture on the retina of the spiritual eye in more than one individual. The Lord has said he cannot look upon sin with the least degree of allowance. That epigram has attracted the profound consideration of scholarly theologians. How can the kind and merciful Lord say he can make not the least degree of allowance for sin; is he really kind and merciful? Bear in mind, said Elder Talmage, that the Lord in that statement makes a distinction. He says he cannot look upon sin with the least degree of allowance; but he does not say he hates a sinner. The Lord has never said he hates any man, but he has said he hates many things. He hates sin, not the sinner. As the previous speaker had said he has no right to speak ill of his fellowman. The Lord has made it perfectly plain, said Elder Talmage, that his people are expected to keep the law of the land as well as the law of the Church, and no provision is made in the kingdom of God for shielding the sinner. That a man love his neighbor does not imply that he should shield him in wrong doing. The Church is not like unto the ancient secret orders, the members of which covenanted that they would protect each other, right or wrong.

Elder Stephen L. Richards, the next speaker, said he, too, is in harmony with all that has been said. He said he would preface his remarks by reviewing briefly the changed conditions in rural

communities, as compared with the early days of the people in this intermountain region. Then the people were practically all members of one Church, and all social activities came under its supervision. But now the world has come in to the Latter-day Saint communities, meaning the customs of those who are not of the Latter-day Saints. Many of the people of the world are of a high type of manhood and womanhood, but many have brought with them an influence that is not uplifting. He advocates that the Church should function in all the social activities of its members: afford its young people all the means and facilities of legitimate amusements and recreation. He welcomes the stranger in the community, he would treat him in all things fairly, would associate with him and not withdraw from him, would invite him in to enjoy with the people the pleasures provided; but he would see to it that no indiscriminate mixture is permitted, and that the social and recreational activities are kept under the supervision of the Church. In order to do this, said Elder Richards, it is necessary to stand somewhat aloof from the world. This does not mean intolerance, it only means that the saints are determined to keep their lives unspotted from the sins of the world. The world will not accept the truth labeled "Mormonism," even though it is accepting many ideas first advanced by Mormons.

Elder Richard R. Lyman said he recalled that it is now more than one hundred years since Joseph Smith received his first vision, more than ninety years since the Church was organized, and eighty-eight years since the Prophet Joseph Smith gave to the world the Word of Wisdom. These facts suggested that he read the last portion of the sermon on the mount, beginning, "Beware of false prophets," continuing with, "By their fruits ye shall know them," and concluding with the parable of the wise man, who built his house upon a rock, and the unwise man who built upon the sand. Elder Lyman said a business man told him, recently, that the stir over the use of tobacco is increasing, rather than decreasing, the sale and use of this product. All that man need do, said Elder Lyman, is to look about and he will see he is mistaken. The great body of young people who work in the Church auxiliary organizations belie any such statement. He referred to the slogan of the Mutual Improvement associations. "We stand for the non-use and non-sale of tobacco." In the last legislature, the speaker recalled, that a Mutual Improvement worker introduced a bill providing for the abolition of the cigarette in Utah. But it was said Utah was not yet ready for it, and it failed to become law. An election is now coming, said Elder Lyman. Let the legislature that assembles know that there is a sentiment in this state for the elimination of the tobacco evil.

Elder Melvin J. Ballard said he often wonders if Latter-day Saints realize who they are and why they are here. They are

God's chosen people and it is no mere chance that God has raised them up. When the word of the Lord came to them they had no rest until they gathered in the land of Zion. The work is about completed, the field has only to be gleaned, and then the tares will be bound together and the burning time shall come. The angels are waiting to go forth and burn the tares. God is only holding them back, for He has said pluck not up the tares while the blade is yet tender, lest the wheat too be destroyed; first gather the wheat and leave the tares to be burned. It is only the great mercy of God that is holding back the destroying angels, while the last stalk of wheat is being gathered. The great problems of the world can only be solved by the application of the principles of the gospel. The great disturbing question of strife between capital and labor can never be solved by any man-made systems. The Latter-day Saints are one hundred years ahead of the world. They have had given to them the solution of all earthly ills and problems, and are applying them amid a world of strife. There is no solution outside the gospel of Jesus Christ. God is not displeased with the rich and wealthy, who are contrite and broken in spirit and give of their substance, to the upbuilding of his kingdom. But with the rich who hoard up their gain, or keep it all for their posterity. God is displeased with the envious poor, who treasure up hatred in their hearts against the rich. That is opposed to every principle of the gospel.

President Heber J. Grant said he had had no intention of speaking again during the sessions of conference. But after listening to the excellent and inspiring preceding addresses he said he desired to read a revelation given to the Prophet Joseph Smith. He read the word of the Lord wherein he says a marvelous work and a wonder is about to come forth in the earth; the field is ripe, and unto those who ask what they should do the Lord says "Keep my commandments." "Remember Latter-day Saints." President Grant interpolated, "that is the keynote of this conference: "Keep the commandments of God."

Elder Joseph W. McMurrin, president of the California mission, spoke briefly, but with power and fervor. He doubts not, he said, that every word of the Lord will be fulfilled.

Elder Serge F. Ballif, called to preside over the Swiss and German mission, occupied the remaining few minutes, speaking with earnestness on the work he is about to undertake. He said he desires to go to Germany, where he believes a great work lies ahead, with the full support of the body of the Church. He believes that the blood of Israel courses through the veins of many of the people in that land, and despite the great trouble through which they have passed, God is mindful of them. He says he wants to be able to tell the people among whom he shall labor, that the Latter-day Saints at home are a united people; that they keep the commandments of God. He said he is an advocate of

preaching the gospel without purse or scrip, and he will never ask an elder to do anything he will not do, himself, with the help of the Lord.

President Heber J. Grant read from a letter from the absent member of the Council of the Twelve, Elder George Albert Smith, president of the European mission. Elder Smith mentioned the good work being done in the British, Scandinavian and Netherlands missions, by certain of the elders, also of the great work being accomplished in the Swiss and German mission, and of the progress of the work in general.

Elder Hyrum G. Smith, the presiding patriarch of the Church, said he is thankful that he was permitted to come into this sphere of action, through the lineage of the Patriarch Hyrum Smith. He read the doctrine to the effect that a law irrevocably decreed prescribes that every blessing is predicated upon obedience to law. He admonished the saints to remember the keynote of the conference "keep the commandments of God," and to profit by the counsel given. He earnestly petitioned the Lord, in behalf of the saints, that he will bless them in their store and substance, in their faith and in their minds, that they might retain in their memories the teachings of the leaders of the Church and incorporate them in their lives.

Elder James N. Lambert, recently returned from presiding over the New Zealand mission, reported the work among the Maori people progressing. He said he had accompanied a company of saints to Hawaii, to work in the temple there, and he declared that when the two peoples compared their genealogy back through sixty-five generations, it was proved beyond a doubt that they came both from the same origin, and undoubtedly both are from the seed of Israel. This common origin, he said, has been denied by professedly learned men. Elder Lambert quoted an English official as saying a certain community, ninety per cent. Latter-day Saints, was the best ordered place in which he had ever been.

Elder Seymour B. Young, senior member of the First Seven Presidents of Seventies, related incidents of a trip he had recently made, and told of visiting scenes of early Church history. He told of visiting the scene of the Haun's mill massacre and recalled the attending circumstances, to bring to the minds of the Saints to-day the faith and loyalty of the founders of the Church. Persecutions and even death could not dim the testimony of those great souls. Elder Young paid glowing tribute to the Prophet Joseph Smith, those associated with him and his successors, and expressed the prayer that the same spirit might always characterize the saints of God.

Elder B. H. Roberts said it has been said that when man reads the Scriptures God is speaking to him. Thus, he desired to let the Lord deliver his message through him to the congregation.

And so he read the word of the Lord, wherein he assures mankind that he delights to honor those who serve him. Before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught. Such is the message of the Lord, said Elder Roberts. And now, as prayer is man conversing with God, speaking to him, he desired to lead the congregation in converse with God, letting the words of the Master be the utterance; and he repeated the Lord's prayer.

Bishop Charles W. Nibley, the next speaker, said he always feels awed when he stands before so great a congregation. He bore his testimony that God lives; it is he who has made his people what they are, and all honor be to him and his beloved Son. There are many good peoples on earth, said Bishop Nibley, but up to this hour the Latter-day Saints are the only people who have listened to the revealed word of the Lord in this dispensation. Jehovah is the only living God, dead gods there may be, false gods aplenty, but the Great Jehovah is the only true and living God for the people of this world. Where is there any work that brings such joy as preaching the gospel, the reaching out to save souls? There is nothing to compare with it. Bishop Nibley admonished the saints to take advantage of prosperous times to get out of debt; to practice thrift and economy, not necessarily to be stingy, but to be careful.

Elder Rulon S. Wells, said all men should remember that no one is without sin, and thus the need of charity in the hearts of all. All men and all women, he said, are to a greater or less extent in the bondage of sin. If those who have the light realize that some who have not, perhaps are living more deeply in sin, let them remember the great need of the virtue of kindness, of charity, of forgiveness. Elder Wells said he would rather live in the depths of misery than be without that share of charity God has blessed him with. With the spirit of love and charity the work of the Lord will progress.

Elder Charles H. Hart said a sociologist of national repute, recently, in spite of constructive criticism, pointed out to him certain weak points in the sociological status of communities almost entirely of Latter-day Saint population. Elder Hart said he believes the instructions given at this conference will in a great measure correct the evils referred to. The keynote of the conference has been "keep the commandments of God," which comprehends all righteousness. The bearing of false witness and the evil of slander have been condemned.

Elder Levi Edgar Young, said the message of truth must be given to the world in a spirit of love. He related an incident in his missionary experience in Germany. A man at whose door Elder Young knocked threatened to strike him with a hatchet. In a spirit of love Elder Young asked him to read his tract, but not until they had both prayed to God for wisdom to understand

the truth. The message of love conquered and the man, a German, said Elder Young, is to-day a member of the Church, with a fervid testimony of the divinity of the gospel message of love. That, said Elder Young, is the message. Let saints remember the three greatest things in life are faith, hope, and love, and the greatest of these is love.

President Grant then presented the names of the general Church authorities, and of the auxiliary organizations, all of whom were sustained unanimously.

The four overflow meetings on Sunday, October 10th, held in the Assembly Hall and Bureau of Information, were addressed by the following apostles, presidents of missions, presidents of Stakes of Zion, and bishops: Reed Smoot, George F. Richards, Richard R. Lyman, Bishop David A. Smith, who presided respectively; Ray L. Pratt, Mexico; Nephi Jensen, Canada; Heber C. Jensen, Northwestern states; John McKnight, Western states; Samuel O. Bennion, Central states; Charles A. Callis, Southern states; Winslow F. Smith, Northern states; George M. McCune, Eastern states: Edward J. Wood, Alberta stake; William H. Mendenhall, Bannock; Peter M. Hansen, Bear River; Jonathan C. Cutler, Curlew; Joseph F. McGregor, Beaver; Nelson J. Hogan, Idaho Falls; Thomas D. Reese, Juab; Bishop A. L. Booth of Provo.

The *Deseret News* editorial, penned by Elder John Q. Cannon, upon the spirit and instructions of the conference, in part as follows, exhibits an appreciative statement of the splendid occasion, and the good that is sure to come to all parts of the Church from it:

"Latter-day Saints at the semi-annual general conference are to be congratulated on having been able to attend and to share in the spirit of the gathering. The wise counsel of the general authorities, the strength and fervor of the testimonies they bore, the inspiration of Gospel principles as explained by them, the pleasure of listening to the beautiful music, the enjoyment of fellowship and association of each other, and, above all, the blessing of communion with the Holy Spirit—all these combined to make of the conference a profitable and happy occasion. * * * It is to be hoped the saints will carry home with them and put into actual use in their everyday lives the helpful suggestions and advice to which they listened. At this time it is especially urgent that they remember and heed the counsel regarding tolerance, sympathy and brotherly love. These are days of differences, disputes and controversies, and unless men are careful these will lead to enmity and actual hatred. This should not be. An honest difference of opinion, whether as to political principles and candidates or business policies, need not, and should not be permitted to degenerate into personal antagonism and animosity. * * * Latter-day Saints should be especially thoughtful of these things and should so conduct themselves that they may live

above censure and be free from all blame. The exhortations they received along this line at general conference should be fruitful of much good."

GULLS AND CRICKETS.

In the second year after the pioneers had arrived there—in 1848—the large black crickets common to those mountainous regions made their appearance in Salt Lake and some other valleys, in clouds—figuratively speaking. They did not fly, but came hopping down the mountains in myriads. So vast were their numbers the mountains were black, and seemed literally alive with the great big, black, ugly things, each one about the size of a large man's thumb.

It was at a time when the crops were promising; everything looked green; the future outlook seemed bright, and the heart of the sun-burned and toil-worn pioneer grew lighter as the prospects of a plentiful harvest and greater comforts grew more and more tangible with each day's growth of the healthy grain. But blacker than the clouds of coal-black crickets which came hopping down the mountain slopes in countless numbers, leaving barrenness and desolation in their wake, were the clouds of despair which filled the heart of the weary husbandman as this new and unlooked-for curse came slowly, but surely, toward the pride, the joy, and the promise of the early settler—his fields of waving corn and grain.

The foe was utterly unconquerable so far as human efforts were concerned; there was nothing the heart-sick farmer could do but stand idly by and see the labor of the season destroyed. Children gazed with wonder and terror; women looked with eyes full of tears, and strong men watched with hearts of despair. It was an awful hour.

But lo! a wonder! The sky is filled with large birds; they fly toward the scene of disaster, and they alight in the fields where the crickets hold supreme sway. Then comes a change. At once the flocks of birds begin to eat the crickets. From morn to night they continued, never ceasing. When filled until they can hold no more, they vomit up the black mass, and again continue to eat the crickets. This kept up day after day, until not one of the devouring host is seen; the crops are saved, and the birds fly away.

This bird is the one which can be seen in the fields, and which was then more abundant than at any time since the event above mentioned. It is not surprising that the pioneers should return thanks to God for His succor, and that for ever after the sea-gull should be looked upon as a dear friend, to be protected and encouraged by law. It is in remembrance of the above incident, that the beautiful sea-gull monument has been erected in the Temple grounds; the only monument ever built in honor of a bird.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 25, 1920.

EDITORIAL:

CHARITY THE KEYNOTE.

THE theme of the late general conference was Charity. In his keynote speech at the opening session, President Heber J. Grant, in a wonderfully inspired discourse, spoke upon it, reading from the Psalms and the thirteenth chapter of first Corinthians. He was evidently led to dwell upon this subject by the intensity of partisan feelings, which the political campaign preceding the general election in Utah, and the United States, then at its height, had developed. Ever since the admission of Utah into the Union of States, in fact, ever since the division of the people on party lines, their political affiliations have been defined and most sharply drawn by an unequalled earnestness in the canvass for votes before the elections. An exaggeration of the respective party claims to the support of the voters has usually characterized the public speeches and efforts of their leaders. An intensity of interest in the questions at issue has always been wrought up by the campaign orators and publicists. Perhaps no electorate in the United States have been more thoroughly instructed and more vigorously solicited by political leaders than the voters of Utah. The intensity of partisan interest, in itself a wholesome enough influence of sincere people, when under reasonable restraint, has not always been so restrained, and when let loose has led to serious abuses and certain evils. Among these the personal motives and the personal characters of opposing candidates and of prominent people have been assailed unfairly, often ignorantly, and sometimes with malice and a degree of hatred very unbecoming and inexcusable among Latter-day Saints. It was against this evil that President Grant directed his reproof and admonished the people to control their passionate partisan feelings in a spirit of charity and forbearance for one another and of respect for their divergent views, upon questions that should not disrupt the community and are not vital to its existence. He emphasized his admonition by warning the people to refrain from excessive and ignorant criticism, and to keep the commandments of God. The succeeding speakers throughout the conference dwelt upon this theme and very fervent and very timely counsel was given. "Brethren be not children in understanding: howbeit in malice be ye children, but in understanding be men."

Toleration is an essential, abiding principle in all government;

of home, of neighborhood and nation. It is not possible to have peace and progress except we learn to put up with, endure in patience, much better in kindness and love, differences in temperament, in elemental views, in the predisposition to differ, and of natural or acquired convictions. The rule of parents over children without it becomes tyranny, and the waywardness of children hardens into wilful disobedience. The Scriptural name for this sort of toleration is Charity. It must be practiced in all the relations of a Christian's life and is, therefore, enjoined upon saints with particular stress, by the Savior himself and by the apostles, who set it above faith and hope and indeed interpret it as the second great command of God in the words: "Thou shalt love thy neighbor as thyself."

Doles of money to the poor, and giving creature comforts to the unfortunate and sick, are but mild expressions of this supreme quality in those who practice it, for as Wordsworth says:

> "The charities that soothe, and heal and bless
> Are scattered at the feet of man like flowers."

In acts of kindness, in restraint from severe criticism, in words of approval, encouragement, and above all in the attitude of tolerant reserve when in conflict with others, is the practice of charity best shown, to the credit of those whose lives it governs and adorns.

We recall a conversation of years long past with a Catholic priest, in Salt Lake City, which brought out the obligation of tolerance resting upon Latter-day Saints. While recalling a previous period, when the saints were so overwhelmingly in the majority and could practically have controlled the trade and commerce, and the civil and religious government of the people, he put the question: "Why didn't you do it?" The obvious reply was to quote that article of our faith which says: "We claim the privilege of worshiping Almighty God, according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." He said: "Well, you were charitable, indeed; but you were not wise. Had the Catholic church been in your place, secluded from the world in these mountains with everything under their control, they would never have lost it. They would so have managed commerce that other people could not have shared it, and the domination of their power would have been established forever." That perhaps would have been the case. It was so in Mexico and in other countries for generations. But that would not do for Latter-day Saints. They are required to practice in a large way, as well as in private conduct, the charity that means tolerance; to grant the freedom of all men and equal rights to life, liberty and the pursuit of happiness. It is because of this that at times their enemies have seemed to be gaining the upper hand over

many of their interests and to threaten the saints with the subversion of their leading influence and power. This danger, however, has been more seeming than real; and fidelity to the higher ideal of social and political freedom, which tolerates those who differ from us, even though they were enemies, has in the long run proved to be the surer way to maintain real power and to prevail, while the opposite course would have brought disaster and ultimate failure. Charity is a heavenly principle and its observance by men aligns them with the powers of heaven, which are bound to prevail over all other influences and expressions of power and might. None are mighty before the Lord, except they keep his commandments. Place or power is not enduring that is sought or held at the sacrifice of charity, of brotherly love, of the great first law. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and of the second, which is like unto it.

J. F. W.

MINUTES OF THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference convened November 14th, 1920, at Sheffield. There were present President George Albert Smith, Junius F. Wells, and Sister Lucy W. Smith from the Liverpool office; Elders Samuel Beggs, Dan. C. Smedley and William L. Wyatt, traveling elders of the Sheffield conference. President Joseph Hamstead conducted all sessions.

A preliminary priesthood and council meeting was held Saturday evening, which was attended by the officers of the different branches, including officers of most of the auxiliary organizations, who gave brief reports, which showed progress in the last six months. After which Elder Wells, Sister Lucy W. Smith, and President George Albert Smith gave valuable instructions.

On Sunday there were three sessions. At Sunday-school a very interesting program of the Birth, Boyhood, First Vision of Joseph Smith, The Coming forth of the Book of Mormon, and the Organization of the Church, was given in recitation and song by the children. After which the "Articles of Faith" were repeated in concert by the whole Sunday-school. Sister Lucy W. Smith, Elder Wells, and President Smith, spoke of the early life and mission of Joseph Smith, and told how the Church became owners of several historical places connected with his early life.

At the afternoon session the authorities of the Church and the European mission were unanimously sustained. The saints were then addressed by Elder Dan. C. Smedley on the "Parable of the Talents"; Elder Wells spoke on the "First Principles of the Gospel"; Elder Wyatt talked of "The mission of each man on earth." President George Albert Smith then gave an interesting discourse on the "Godhead."

Evening session was addressed by Elder Samuel Beggs, on the "Personality of God"; Sister Lucy W. Smith spoke entertainingly on the "Auxiliary Organizations of the Church;" President Smith then discoursed on the "Latter-day Saints' belief in the divine mission of Christ"; President Joseph Hamstead talked on "Revelation as the directing factor of the true gospel of Christ." Strong testimonies were born throughout all sessions of the conference. The total attendance of the conference was two hundred and twenty-nine. There were twenty-seven investigators present at the evening meeting.

A THANKSGIVING DAY IN ENGLAND.

"My boy, you have received the best of training in your Western home before you were called into the mission field, and now it is up to you to make good. Remember that in thousands of homes and in temples and churches prayers are being offered daily for your welfare. It will be one of the happiest moments of your mother's life when she can welcome you home with an honorable release, and as pure as the day you left. I cannot be with you to advise you at all times, and I realize that you will be confronted by many perplexing problems; but just give the Lord a chance. This is His work and he will make plain the path of duty. Good by, and God bless you."

Elder Winters found himself alone in the throng of the big Liverpool station. He seemed to attract the attention of the passers-by; the reason why, he could not tell; but attributed it to his American-cut clothes or possibly it was his wide-brimmed hat that he had not yet been able to part with. It is more probable, however, that there was another reason. It may have been the tanned face that a month of English weather had failed to bleach, or, more likely still, the clean-cut manhood that is to be felt rather than seen. He had been invited to have Thanksgiving dinner at Durham House, and had enjoyed the visit with the folks even more than the wonderful dinner. Now he was to return to his field of labor, and the grime and smoke of a Lancashire manufacturing town.

He stepped up to the booking office; but as the crowds were coming rather than going out, the agent took his time about coming to the window. At this moment the young elder thought of a promise made to deliver some *Stars* to the police clerk in Preston, through which town he must now pass on his return. The question whether he should attend to this duty tonight or leave it till another time was easily settled, by thinking of the president's advice to "Give the Lord a chance." He felt impressed to make the call at once, though it was already late afternoon and very dark.

After an hour's ride through a densely populated region, during which time the question kept returning: "What right has a cowboy with a high-school education to come to this country with its thousands of ministers of religion and presume to teach them the gospel?" Also this question: "Can not I do a greater service to the cause of truth by returning to my home in the West and help build up the industries there?" To the first question came the answering thought, "All the education of centuries has failed to establish the Gospel of Christ in the lives of people, who do not have the necessary authority." And to the second question, "Six years have seen the accumulation of centuries and the glory of great nations vanish as a bubble; so the saints as individuals and as a whole should lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. "With these thoughts crowding out the ones of home and what a happy time the folks would be having on this Thanksgiving day, and how they would miss him, Elder Winters made his call at the police station, only to find that all the men he had formerly met, had gone out for the day. This did not add anything to the cheerfulness of the occasion, especially as this trip was a result of "Giving the Lord a chance." However, Elder Winters had the satisfaction which comes from having done one's duty. The night was dark and lowering as he buried his chin in his overcoat and hurried toward the depot. "Hello, there!" rang a deep voice at his side, and Elder Winters, though large, felt like a mere child as he stopped at the side of Detective Sergeant Hibbs, for that was who it was.

"How did you make out at your street meeting?" enquired the Sergeant. And so the conversation started right off, about the work of the Latter-day Saints in this country, and it did not take long to bring out the fact that though Sergeant Hibbs was a faithful worker in a large Sunday-school of the established church, there were many of the doctrines taught by that church which did not appeal to him as being reasonable; but he believed them because he understood they were taught by the Savior.

"What is there about the gospel that does not harmonize with reason?" asked Elder Winters.

"Well, for instance, only six years ago here in Preston there was a woman of the very lowest type murdered, by a man of even worse character. That woman died without the slightest chance to repent, and without doubt went straight to her everlasting torment where she will remain for ever. On the other hand the man was tried and convicted, and sentenced to be hung; but he had three weeks to live, and during that time he thoroughly repented, was forgiven of his sins, and without doubt went to heaven, for he had cast himself on Christ."

Elder Winters looked at the Sergeant closely to see if he was

joking; but the sad and puzzled expression on his face showed that he was very much in earnest.

"Remember," said Sergeant Hibbs, "the man was worse than the woman by far, for she had been driven through force of circumstances to her low state of degradation, while the man through lust had contributed to that state, and was besides a murderer. Now does that appear to you to be reasonable, that the man should be saved and the woman lost? I was the first man on the scene after the murder and carried the woman to the ambulance. Since that time the question has often forced itself to my mind. Of course I know that these things are mysteries and we should not try to understand them, but most of the men on the police force do not have the faith that I do; and so when they see these things that are so apparently contrary to justice, they give all religion up as false and of no value."

This story, being an actual experience of the detective, so aroused Elder Winters that he could scarcely wait for its conclusion to explain the real teaching of Christ concerning the chance for repentance, even after death, and that the criminal who repents on the eve of his execution is not immediately ushered into the presence of our Father in heaven; neither is he at once and irretrievably cast down to hell. In the discussion that followed, Elder Winters realized, though much younger in years and without a college education, that he was in possession of the true gospel of Christ, which brings joy and peace instead of doubt and misgivings into the lives of those who accept it. As he hurried homeward, after leaving Sergeant Hibbs in a much more satisfied and more thoughtful mood, he came to the spot on the public market where for over eighty years the servants of God have publicly proclaimed His gospel. He stopped and bowed his head in silent prayer as the crowds hurried home through the darkness and mist. "Father in heaven forgive me I pray thee, for having questioned thy wisdom in calling me to labor in this part of thy vineyard. I thank thee that my spirit has been reserved to come forth in this day when thy gospel has been restored in all its power and glory. I thank thee for the courage of my grandparents, and that they accepted thy gospel. On this Thanksgiving-day I thank thee above all for the privilege I have of being here as thy servant, and ask that thou wilt sanctify my labors to the good of my fellow men in this land. Guard and protect my loved ones in the valleys of the mountains, I ask thee, in the name of Jesus Christ. Amen."

With a heart running over with joy and thanksgiving, Elder Winters went to his lodge, so happy that he felt like he was treading on air and certain that he had never spent a happier thanksgiving day than this had been, through "giving the Lord a chance."

WILL FORD.

FROM THE MISSION FIELD.

Released.—Elder Samuel Beggs, of the Sheffield conference, November 13th, 1920.

Arrived.—The following elders arrived per steamship *Melita*, November 14th, 1920, and were appointed temporarily to London: David N. Low, Paris, Idaho; Robert E. Griffiths, Smithfield, Utah; Esdras Whittaker, Ogden, Utah; Leigh W. Clark, Mesa, Arizona; Clyde Romney, Salt Lake City, Utah.

Appointments.—Elders William Little, from London, November 2nd, 1920, to the Scottish conference; John Black, from London to the Newcastle conference, November 4th; Ernest H. Kearl, from Norwich to the Newcastle conference, November 5th; C. Douglas Barnes from London to the Norwich conference, November 5th; William L. Wyatt, from London to the Sheffield conference, November 5th; John J. Kirby, from London to the Manchester conference, November 6th; Andrew T. Jacobsen, from London to the Leeds conference, November 6th; George H. Hansen, from London to the Birmingham conference, November 10th; William H. Horlacher, from London to the Birmingham conference, November 10th.

Organized.—Sunday, November 7th, 1920, a Sunday-school was organized at Airdrie, Scottish conference, by President William Easton and Elder John A. Donaldson. Alexander M. Graham, superintendent; William Beggs and Sister Jemima Gates, assistants, and Sister Sarah H. Graham, treasurer. The above organization provides a long-felt need in the Airdrie branch, and the officers feel that great good can be accomplished.

November 14th, 1920, the Cheltenham Relief Society was organized by Elder Harvey D. Hansen. Sister Nellie Middleton, president; Emily Maude Hoyle and Annie Davis, counselors; Gladys Davis, secretary.

Healing.—Mrs. May H. Oliver, of North Wood End, Haynes, North Bedford, London conference, has written of a remarkable testimony of the power of the Lord in healing the sick. Mrs. Oliver's little girl was severely afflicted with sores that covered her body, and asked advice on what she should do. President McKay consecrated a bottle of olive oil, instructing her to rub the oil on the sores, and praying that the Lord would bless the child. Mrs. Oliver replies: "I thought I would like to tell you my little girl is quite healed of the sores now. She is as clear now as she ever was. In fact, it is marvelous how the sores dried up and disappeared after I rubbed the oil on them as you directed. To me it is a great testimony. O, how good God is to us when we are afflicted. Doesn't it show how true the gospel is?"

Concerts.—A successful "tea" and concert was held in the Leeds branch on Sunday, October 30th, 1920, by the Sunday-school. There was a good turnout, and plenty of dainty food was provided. The concert, "Chu, Chin, Chow," was rendered in such good style that all were greatly pleased with the day's entertainment.

The Bradford branch Sunday-school arranged a high-class concert, November 6th, 1920, for funds to give the children a treat at Christmas. Solos, duets, recitations, sketches, violin solos, and various exercises from the members of the "Jazz Band" were most entertaining. All greatly enjoyed the evening. The money raised was quite sufficient for the purpose.

Socials.—November 15th, 1920, the members and friends of the Portsmouth branch gathered at the home of William H. Bickerstaff, in honor of Mrs. Lily H. Prior and her daughter Ruth, who sail Saturday, November 20th, for New York. A delightful program was rendered, and some well-chosen games added to the enjoyable time.

On Tuesday, November 2nd, 1920, a "halloween party" was given by the Relief Society of the Glasgow branch to obtain funds to enlarge the work in this part of the world. A very enjoyable evening was spent. About eighty-five saints and friends attended, and a very good sum was realized.

October 27th, 1920, the Norwich Relief Society gave a bazaar and social. President Emma Burrell and her officers were delighted with the splendid success they had in providing a good time for the large number of saints and friends who attended, and for the generous sum which was realized and which will help them to continue their splendid charitable work in Norwich.

Branch Conference.—On Sunday, November 7th, 1920, a branch conference was held at Sunderland. There were two services and a priesthood meeting. All well attended, forty members and investigators being present at the Sunday-school and evening services. The children took most of the time, rendering a program which was very much enjoyed. Elder Crowther, the first speaker in the evening service, brought out some very good thoughts on faith. President Randall took the rest of the time telling of the restoration of the gospel of Jesus Christ, and of the persecutions that both former and Latter-day Saints have had to go through.

November 14th, 1920, the Darlington branch conference was held. President David E. Randall and Elder Ernest H. Kearl were in attendance. A pleasing program was rendered by young and old, followed by a talk by Elder Kearl on "angels." The story, "The measure of a perfect man," was given by President Randall. The evening session was well attended for a small branch. A solo was rendered by Sister Sanford, and an instrumental selec-

tion by the Dinsdale sisters. Elder Kearl and President Randall also spoke.

Lantern Slide Lecture.—Friday evening, October 29th, 1920, at the large Agricultural Hall, Norwich, a most excellent lantern slide lecture on "Utah and her people" was presented by President James Gunn McKay, to an audience estimated at six hundred, including many of the prominent citizens of Norwich. Long before the hour appointed for the lecture, people began to come in. The lady missionaries had tables with literature at the doors and sold books, and gave away a large number of tracts. The audience was called to order by Herbert J. Brown. The speaker, as an introduction to his lecture, related the story of the restoration of the gospel, from the birth of the Prophet Joseph Smith until his martyrdom, and the expulsion of the saints from Nauvoo. The first slides represented the pioneers entering the Salt Lake Valley; and early scenes of Salt Lake City and Utah. The pictures gradually showed the transformation of the barren desert into a land blossoming as the rose. The story of the deliverance of the saints, by the sea-gulls, moved the audience to feelings of emotion; while a recent view of Salt Lake City inspired them with great admiration. The audience listened with rapt attention throughout and at the conclusion burst out with hearty applause.

DIED.

Mason.—John Mason, Jr., died October 21st, 1920, at the age of 81 years, at East Ruston, Norfolk. He has been a faithful member of the Norwich conference since his boyhood. He was baptized January 20th, 1889, by P. W. Baker and was ordained an Elder July 23rd, 1893, by Joseph Campbell.

Partington.—William Partington, Bolton. Born December 14th, 1843, Tildesley, Lancashire. Baptized July 16th, 1910, by James H. Bankhead. Confirmed, December 14th, 1910, by N. R. Pixton, ordained priest, March 19, 1911, by Lionel Williams, ordained Elder October 10th, 1915, by R. Dunford. Died October 30th, 1920.

CONTENTS:

The General Conference... ... 753
Gulls and Crickets 759
Editorial:
Charity the Keynote ... 760
Minutes of the Sheffield Conference 762
A Thanksgiving-day in England 763
From the Mission Field ... 766

EDITED, PRINTED AND PUBLISHED BY GEORGE ALBERT SMITH, 295 EDGE LANE LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.